

# The PRESBYTERIAN

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## Editorial Notes

The demands for help from the Richmond committee are increasing constantly. Wherever possible they are cheerfully met. But the stringency of the past year decreased the committee's receipts to a considerable extent, making it imperative, if the Church would have the good work go on, that the offerings soon to be made be as liberal as possible.

Happily for us, it is but one day at a time, and but one duty at a time in that day, that concerns us. A sight of all the days at once or a sense of the responsibility of all the duties of a year would appall us. The loving Father does not allow such a sight. He tells us that as the day so shall our strength be, and that if we shrink from the duty of burden, "My grace shall be sufficient for thee."

It is significant that while Presbyterians are less numerous in America than some other denominations, they far surpass all others in liberal gifts to missions and are usually the strongest communion in mission fields. A minister in Brazil writing to one of our exchanges says: "Few at home are aware of the size of this country and of the Presbyterian missions here. Brazil is larger than the United States if Alaska be excluded. There are more Presbyterians in Brazil than Methodists, Baptists and Episcopalians combined. We are only outnumbered by the German Lutheran and Roman Catholic Churches. The latter we regard as an apostate Church, and baptize her members when convinced of their conversion. There are 14,000 Presbyterians, 6,000 Methodists, 5,000 Baptists and 900 Episcopalians. The increase during the past year is remarkable."

A very false impression has been created by a press dispatch sent from Atlanta a few days ago, concerning charges against a certain Bishop of forcing preachers who were given good places to pay him for making the appointments. The notion has gone out from this, and so put in great headlines, that there is graft in the Church which has the system of ministerial appointments. This is gross injustice to the Methodist body. The report neglected altogether to say that all the parties in the alleged case were negroes. That such things should be done among them is certainly bad, but it is not unexpected, if it be true. The alleged corrupt acts of this class should not be allowed to reflect discredit upon the white Methodist Church.

Psychotherapy is the name given to a new cult which proposes the relief of disorders affecting mind, body or estate. We read that a Presbyterian minister in Chicago, who is a practitioner of Psychotherapy is claiming authority under his system to forgive sins. He says, "The functions of life, under faith in God, are to forgive sins, to heal all manner of disease and to bestow the Holy Ghost." The "Christian Work" approves this claim and quotes the Episcopal prayer book as supporting it. "The Presbyterian" of Philadelphia shows, however, that the prayer-book does not justify such a claim, but only teaches that ministers of religion are authorized to declare to the truly penitent, sin is forgiven. This is certainly the construction that Evangelical Anglicans have uniformly given to the language of their prayer-book. However, this may be we must believe that Presbyterianism and Psychotherapy are incompatibles.

A professor in the Yale Law School says that the best account of Germanic law with which he is acquainted is found in the translation of the German Code into English by a Chinese who has taken a post-graduate course in Germany. Another Chinese who is studying for a Ph.D. degree in Berlin, has prepared a pamphlet which has reached its third edition, the title of which is "An Examination of the Effects of Civilization, Ethics and the Christian Gospel in China." After saying that China has for centuries possessed a high civilization and theoretical morality he says the Chinese heart longs for something more; that the consciousness of sin is as deep there as in Christian lands and that nothing but an evangelical presentation of the person and work of Christ can save China.